

[Arya Vimuktisena] explains in his ***Illumination of [the Perfection of Wisdom Sutra in] Twenty Thousand [Verses]*** [that] the objects are limited:

Since [the physical sublime eye] arose from fruition, it is limited to distinct objects. Or [another reason for it being limited to distinct objects is that] the physical [sublime] eye is an object possessor [that takes to mind] environmental results. In fact, [the objects of the physical sublime eye merely] pertain to the three-thousand-fold world system.

This passage gives two reasons for why the objects [of the physical sublime eye] are limited. (1) The first reason is that [the physical sublime eye] arose as the fruition of karma [accumulated in a former life]. (2) The second reason is that the physical [sublime] eye is an object-possessor [that takes to mind] environmental results. There is a pervasion (i.e. these two reasons are correct) because in general the five [sense] objects are the environmental or dominant result of the five senses. [The five sense objects are the environmental or dominant result of the five senses] because through the power of the internal five sense powers external objects are established.

Therefore, since the physical [sublime] eye is a special eye sense power it is an object-possessor [that takes to mind] its environmental result, [visual] forms. [Furthermore] since [that special eye] sense power is not able to enjoy [i.e. perceive any sense objects] that are not environmental results, the objects [of the physical sublime eye] are limited. Hence, the objects of enjoyment of sentient beings do not go beyond *one* three-thousand [-fold world system]. This is why [the Abhidharmakosha] explains that even though *one* three-thousand [-fold world-system] sequentially comes into existence, remain, and is destroyed at the same time, there is no certainty as to other three-thousand [-fold world systems].

Here Lama Tsongkhapa explains that the physical sublime eye (like the celestial sublime eye) did not arise from having meditated on any of the four concentrations in this life but as the fruition karmic result of having meditated on any of the four concentrations in a former life. Furthermore, the physical sublime eye is an object possessor which perceives visual forms of our three-thousand-fold world system that are the *environmental results* of karma accumulated in the past. As explained during the presentation of the four noble truths in the autumn of 2011 (Handout 19, page 1) environmental results are the karmic results that manifest as one's external, surrounding environment. Environmental results and dominant results are equivalent.

Therefore, since the physical sublime eye arose as the fruition karmic result of having meditated on any of the four concentrations in a former life and since it does not perceive anything but environmental results that only manifest in our three-thousand-fold world system, its objects are limited.

Even though Lama Tsongkhapa also says that the physical sublime eye "is a special eye sense power" he does not appear to mean that it is an *actual* eye sense power, for actual eye sense powers are physical form and therefore cannot be object-possessors that perceive environmental results.

Another passage from the ***Golden Rosary*** explains the reason for why physical sublime eyes in the continua of Bodhisattvas differ in terms of how distant the objects are that they perceive:

With respect to the physical sublime eye, it is explained that "some perceive [visual forms within] one hundred yojanas, [two hundred yojanas], and so forth". [This difference in perception depends on] Bodhisattvas [abiding] on lower or higher bhūmis and [having] greater and smaller degrees of good qualities.

Here Lama Tsongkhapa explains that physical sublime eyes in the continua of Bodhisattvas differ in dependence on the spiritual level the Bodhisattvas have reached. Therefore, the more advanced and greater their good qualities are, the farther these Bodhisattvas' physical sublime eyes are able to perceive visual forms.

This completes the presentation of the five sublime eyes.

Next follows the presentation of the six clairvoyances.

THE SIX CLAIRVOYANCES

The six clairvoyances are explained under the following outline:

2. *Instructions on the six clairvoyances: the causes of quickly completing one's practice*
(See the previous outline on Handout 9, page 2)

The six clairvoyances are special powers that practitioners need in order to quickly accumulate merit.

Tibetan: མངོན་ཤེས་བྱ་ག མངོན་ཤེས་བྱ་ག (ngoen she drug (ngo = manifest/evident/obvious, she = to know, ngoen she = clairvoyance/higher perception/supernatural knowledge, drug = six)

The six clairvoyances are:

1. The clairvoyance of magical emanation

Tibetan: རྩུ་འབྲུལ་གྱི་མངོན་ཤེས་ཀྱི རྩུ་འབྲུལ་གྱི་མངོན་ཤེས་ཀྱི (dzu truel gyi ngoen she (dzu trul = magical emanation/magical power/ magical illusion/ miracle, gyi = genitive)

2. The clairvoyance of the celestial ear

Tibetan: ལྷ་འི་ན་བའི་མངོན་ཤེས་ཀྱི ལྷ་འི་ན་བའི་མངོན་ཤེས་ཀྱི (lha'i na wa'i ngoen she (lha = celestial being / god / deity, 'i = genitive, lha'i = celestial, na wa = nose)

3. The clairvoyance of knowing others' minds

Tibetan: གཞན་སེམས་ཤེས་པའི་མངོན་ཤེས་ཀྱི གཞན་སེམས་ཤེས་པའི་མངོན་ཤེས་ཀྱི (zhaen sem she pa'i ngoen she (zhaen = other / others, sem = mind, she pa = to know, 'i = genitive)

4. The clairvoyance of recalling former lives

Tibetan: རྣམ་ཐོས་ཀྱི་མངོན་ཤེས་ཀྱི རྣམ་ཐོས་ཀྱི་མངོན་ཤེས་ཀྱི (ngoen nae je draen gyi ngoen she (ngo = nae je draen = recalling former lives, gyi = genitive)

5. The clairvoyance of the celestial eye

Tibetan: ལྷ་འི་མིག་གི་དངོན་ཤེས་ཀྱི ལྷ་འི་མིག་གི་དངོན་ཤེས་ཀྱི (lha'i mig gi ngoen she (lha = celestial being/god/deity, 'i = genitive, lha'i = celestial, mig = eye, gi = genitive)

6. The clairvoyance of the removal of defilements

Tibetan: ཟག་ཟེད་གྱི་དངོན་ཤེས་ཀྱི ཟག་ཟེད་གྱི་དངོན་ཤེས་ཀྱི (zag zae kyi ngoen she (zag pa = defilement/contamination, zae pa = to remove/use up/ exhaust/extinguish, kyi = genitive)

Maitreya presents the six clairvoyances in his **Ornament** with the following words:
...clairvoyance's

Six qualities...

(See Handout 09, page 1 for the entire verse)

Haribhadra says in his **Clarifying the Meaning**:

The Teacher [Buddha] gives instructions on the six clairvoyances [by teaching]: "The clairvoyance of (1) magical emanation, (2) of the celestial ear, (3) of knowing others' minds, (4) of recalling former lives, (5) of the celestial eye that arose from manifest compositional action, and (6) of knowing the removal of defilement: (1) moves the earth, etc., (2) hears faint and other sounds that abide in all the world systems, (3) thoroughly knows others' minds, such as those that have attachment etc., (4) recalls many former lives of oneself and others, (5) perceives all forms, and (6) realizes the elimination of afflictive and cognitive obstructions as being pacified from the beginning."

